# The Alliance Weekly

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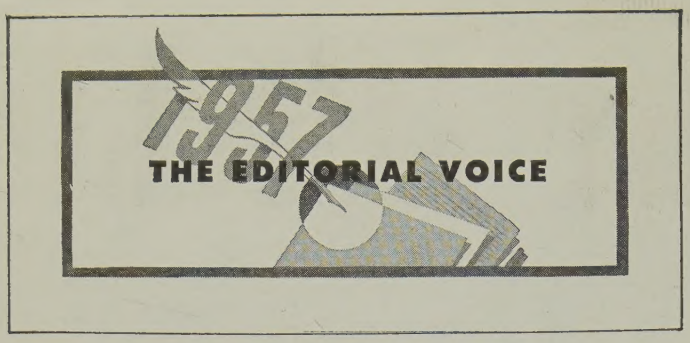
APRIL 17, 1957

MUENCH

## The Lord Is Risen!




## WHAT EASTER IS ABOUT

The celebration of Easter began very early in the Church and has continued without interruption to this day. There is scarcely a church anywhere but will observe the day in some manner, whether it be by simply singing a resurrection hymn or by the performance of the most elaborate rites.

Ignoring the etymological derivation of the word Easter and the controversy that once gathered around the question of the date on which it should be observed, and admitting as we must that to millions the whole thing is little more than a pagan festival, I want to ask and try to answer two questions about Easter.

The first question is, What is Easter all about? and the second, What practical meaning does it have for the plain Christian of today?

The first may be answered briefly or its answer could run into a thousand pages. The real significance of the day stems from an event, a solid historical incident that took place on a certain day in a geographical location that can be identified on any good map of the world. It was first announced by the two men who stood beside the empty tomb and said simply, "He is not here, but is risen," and was later affirmed in the solemnly beautiful words of one who saw Him after His resurrection: "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming" (1 Cor. 15:20-23).

That is what Easter is about. The Man called Jesus is alive after having been publicly put to death by crucifixion. The Roman soldiers nailed Him to the cross and watched Him till the life had gone from Him. Then a responsible company of persons, headed by one Joseph of Arimathaea, took the body down from the cross and laid it in a tomb, after which the Roman authorities sealed the tomb and set a watch before it to make sure it would not be stolen away by zealous but misguided disciples. This last precaution was the brain child of the priests and the Pharisees, and how it backfired on them is known to the ages, for it went far to confirm the fact that the body was completely dead and that it could have gotten out of the tomb only by some miracle.

In spite of the tomb and the watch and the seal, in spite of death itself, the Man who had been laid in the place of death walked out alive after three days. That is the simple historical fact attested by more than five hundred trustworthy persons, among them being a man who is said by some scholars to have had one of the mightiest intellects of all time. That man of course was Saul, who later became a disciple of Jesus and was known as Paul the apostle. This is what the church has believed and celebrated throughout the centuries. This is what we celebrate on the 21st day of April, 1957.

Granted that this is all true, what does it or can it mean to us who live so far removed in space from the event and so far away in time? Several thousand miles and nearly two thousand years separate us from that first bright Easter morning. Apart from or in addition to the joy of returning spring and the sweet music and the sense of cheerfulness associated with the day, what practical significance does Easter have for us?

To borrow the words of Paul, "Much every way." For one thing, any question about Christ's death was forever cleared away by His resurrection. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4). Also His place in the intricate web of Old Testament prophecy was fully established when He arose. When He walked with the two discouraged disciples after His resurrection He chided them for their unbelief and then asked, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24:26, 27).

Then it should be remembered that He could not save us by the cross alone. He must rise from the dead to give validity to His finished work. A dead Christ would be as helpless as the ones He tried to save. He "was raised again for our justification," said Paul, and in so saying declared that our hope of righteousness depended upon our Lord's ability to beat death and rise beyond its power.

It is of great practical importance to us to know that *the Christ who lived again still lives.* "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ," said Peter on the day of Pentecost; and this accorded with our Lord's own words, "All power is given unto me in heaven and in earth," and with the words of Hebrews, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens" (8:1).

Not only does He still live, but *He can never die again.* "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."

Finally, all that Christ is, all that He has accomplished for us is available to us now if we obey and trust.

*"We are more than conquerors, through our Captain's triumph;*
*Let us shout the victory as we onward go."*

GENDREAU

# Resurrection Life Is for Us Now

By REV. JACK SHEPHERD

*Head of Missions Department,*
*St. Paul Bible Institute, St. Paul, Minn.*

MOST of us believe in the resurrection and speak of it with an assured and enthusiastic orthodoxy. We readily confess that if Christ be not risen our faith is vain, our preaching foolishness and we are still in our sins. We are fully assured that He is risen. The historic fact of the resurrection stands in glorious attestation to His atoning death. We look back at the empty tomb and declare "he rose again for our justification."

Well authenticated as it is, that historic event provides a confident perspective for the future. However full of uncertainties the road ahead may be, our hearts are warmed with the hope that we shall be clothed upon from heaven with a body "like unto his glorious body." Looking back at His resurrection and forward to ours we can affirm with doctrinal precision that a man who dies can live again. He did and we shall.

A believer who is satisfied, however, with having a proper historical and eschatological view only is confining himself within limitations of impoverished experience. He firmly believes in resurrection past and future, but has no adequate appreciation of its application to the present. In doing this he may properly hold the doctrines of justification and glorification but neglect the truth of sanctification. It is not simply assent to the theological fact, but experience of that risen life which makes the resurrection immediately real and significant.

When Paul eloquently declared his ambition that is what he emphasized: "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead" (Phil. 3:10, 11).

This could hardly mean that he was longing for an assurance of immortality. After he had written the inspired truths of First Thessalonians 4, First Corinthians 15 and Second Corinthians 5, is it possible that Paul had some shadowy doubts about his attaining a physical resurrection "out from among the dead"? If that were his meaning why did he add "not as though I had already attained"? How could he expect to have attained? Is it not obvious that he was not alluding to any putting on of immortality, of incorruption or glory? Rather he is speaking of the perfect life in Christ. Through the power of His resurrection Paul wanted to live a resurrected life here and now. This is precisely the same experience as he described in Romans 6, when he declared that Christians are to live as those who are "alive from the dead." He is not referring there to the rapture or to deliverance from the grave.

Resurrection in these terms involves more than positional relationship to the Saviour; this is the language of hard experience. There is no automatic spiritual progress here. This passage in Philippians reflects a deep yearning to realize the sort of life made available through the redemptive work of Christ. This is more than confident acceptance of the objective benefits of His resurrection. It is intense longing to apprehend the impulse of the power in that resurrection as a personal experience.

The earnestness of Paul's determination and concern make quite clear that this is an experience that can be attained or come short of,

apprehended or allowed to escape, pressed forward to or tragically neglected. It is perfectly evident that this devoted, mature minister of Christ, nearing the end of his remarkable career, *knew* Jesus Christ. And yet what is this almost agonized aspiration: "That I *may* know him"? Here is no talk of a facile grasp on theological propositions but intense desire for intimate identification with a Person and His work. Does this not teach us that to know the resurrected Christ in the power of His resurrection is to live "a resurrected life"? Being raised from the dead or translated in the day of His coming are, by the nature of the case, future events.

Paul's expression "if by any means I might attain unto the resurrection of the dead" is the key to the passage. On the one hand it indicates the depth of his desire for the attainment of that resurrection quality of life. Whatever it cost him in terms of sacrifice, service or self-denial, he was not to be deterred. He was going to attain that place in Christ whatever it might mean. Yet this word also involves the design for realizing such an experience. The series of things he had just mentioned is the means to the attainment of the resurrected life. This is no flip formula of seven easy steps to victorious living, but the solemn measured stages leading by way of the cross to life "out from among the dead." If we are raised with Him in resurrection it seems clear that we must walk where He walked. Dr. Simpson expressed it when he wrote:

*I am crucified with Jesus,*
*And the cross hath set me free;*
*I have risen again with Jesus,*
*And He lives and reigns in me.*

*This the story of the Master,*
*Through the cross He reached the throne,*
*And like Him our path to glory*
*Ever leads through death alone.*

It is interesting and significant that Paul saw the progression toward this resurrection life as being initiated by and consummated in the power of Christ's resurrection. The source of any knowledge of God or reception of the benefits of grace is the infusion of divine regenerative life. This is the power that is operative in the new birth. Under the convicting influences of the Holy Spirit man can respond and receive the supernatural life that makes him a new creature. Paul put it in these terms when he wrote "You hath he quickened, who were dead in trespasses and sins" (Eph. 2:1). The holy life which dwelt eternally in Christ and became manifest at incarnation enabled Him to triumph over sin, suffering and death. That redemptive life becomes effective in us in regeneration, then as we go on to know "the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead," we walk with Him in newness of life. It is only through the power of the Holy Spirit who makes His life manifest in us that we can be led to live this resurrected life of holiness.

This divine power as it is operating in us finds expression in two important aspects of our experience that are faint parallels of the passion of our Lord. We are to know the fellowship of His sufferings and be made conformable to His death. Here is the means to the attainment of resurrection.

It is possible to suggest two ways in which Christians who are centuries removed from the day of His passion may enter into the fellowship of His sufferings. One may be conceived of as relating to His identification with us, and the other our identification with Him. In the latter case it must be understood that no sinful person could ever suffer redemptively for his own or anyone else's sin. No human can ever add to the perfection and adequacy of Christ's suffering and sacrifice. "By one offering he hath perfected for ever them that are sanctified." But still we can enter into the fellowship of His sufferings for this vast lost world upon which He Himself looks with infinite long-suffering. He is not willing that any should perish and His love in our hearts

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### *Quotes from Our Contemporaries*

Maynard G. James, in *Herald of Holiness,* speaks of the preacher and his prayer life:

*"The ministry of prayer is the greatest toil on earth; it is the present vocation of Christ in heaven. Without it no preacher can hope to succeed. His sermons may smell of the midnight oil; they may be orthodox, scriptural and even brilliant; but no enduring work of grace will be done and no lasting revivals wrought unless the preacher is a man of prayer."*

Pertinent considerations regarding missionary giving are outlined by Paul H. Sheetz in *The Missionary Broadcaster,* in which he concludes:

*"Investigation of mission enterprises is not skepticism. It is absolutely essential to faithful stewardship. Sound missionary organizations welcome inquiry into their policies and methods. . . . Whether we give entirely through our local church or place certain contributions directly with mission organizations, we are responsible to make sure of the approved standing of every mission society."*

*To understand the gospel you must*

# Give Yourself to God

By JEAN NICOLAS GROU

IT is of the greatest importance to each of us that we should thoroughly understand the teaching of the gospel, for it is not only our rule of life but also the standard by which we are to be judged by Jesus Christ our Lord, whose gift it is.

This teaching has been given us in two ways: by our Lord's doctrine and by His example, its faithful and unerring interpretation. But we can never truly understand this doctrine or this example, still less make its study our delight and be always ready to follow in His footsteps, if we do not, by an entire and earnest consecration, give ourselves to God.

The reason for this is very clear: all that our Lord Jesus Christ has done or taught is supernatural. It is all beyond the grasp of our natural intellect and only so far as we are enlightened by grace can it be truly comprehended. Our perception is only in proportion as we submit it to God and He finds it docile to His inspirations. It will then be only imperfectly enlightened as long as we fail in our entire dependence on the Spirit of God. And that is why so few Christians attain a deep knowledge of true Christian morality.

This teaching is antagonistic to our natural inclinations. Pride and self-love regard it with extreme aversion. Whoever studies it, however slightly, cannot disguise from himself that it is the hearts who cannot delight in it who have invented the many spurious reasons for its evasion. But what is the only effectual means of overcoming this distaste and aversion? Nothing less than entire detachment from creatures and from self, that we may truly give ourselves to God.

Until this step is taken the code of Christian morality is considered as a painful yoke to be submitted to as little as possible, as a heavy burden from which we only seek deliverance. But is there a single person sincerely devoted to God who does not feel and proclaim that the yoke of Jesus Christ is easy and His burden light? It is love that makes it so, and with this love God fills the heart given to Him.

Finally, the practice of Christian morality is beyond our own strength. Even were we sincerely desirous to practice it, there is need of special grace to begin the work, courageously to bear its difficulties, to surmount its hindrances and to persevere to the end in this war against self.

To whom does God grant this grace? To those cowardly lukewarm souls who serve only from fear, or for their own gain; who, if we may say so, argue with Him that they may give Him as little as possible; who, in fact, love themselves more than God? No, this help is reserved for those open, true, generous souls, who unconditionally give themselves to God, earnestly desiring to belong to Him and to Him alone. What will God refuse to him who has determined to give everything, to do everything, to suffer everything in order to please Him, utterly abandoning everything to His disposal to whom he has transferred all rights over himself? To comprehend, to delight in and to act upon the teaching of the gospel are fruits produced only by the gift of one's self to God.

Stop here a few moments, Christian reader, and reflect on what has been said. Have you thought seriously over the points that have been suggested? Do they appear true, just, important, necessary for your eternal welfare, and even for your present happiness? If it is so, thank God; but after hearing His voice harden not your heart. Offer to God the heart He asks and which so many reasons urge you to consecrate to Him. ◆ ◆ ◆

## Resurrection Life

*(Continued from page 4)*

will cause us to yearn over wayward men and suffer with Him at their rebellion and wickedness. How deeply Paul shared in this experience as he wrote to the Colossians that he rejoiced in his sufferings which in some amazing sense were a sort of extension of the sufferings of his Lord! These sufferings, he said, "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." This sort of suffering and striving against sin and Satan in order to see the will of God done in the lives of men and women as they are won in salvation or led into a life of fullness in Christ is an entering into the fellowship of His sufferings. It is bearing witness in and with the Church, His Body, to its living Head. Living for such a high and divine purpose is a sure repudiation of lesser temporal things that belong to this life only.

Then there is the view of the value of suffering that is implied in the fact of our Lord's having "learned obedience by the things which he suffered." If He learned obedience through suffering, it is safe to assume that suffering may prove instructive for us. In our day when Christian faith is often passed off as a sure cure for the blues or the guarantee of smooth sailing, the ministry of suffering may be overlooked. Is there a man who has gone deep with God who has not drunk the cup of suffering? This need not be physical pain or some tragic accident. It may be the powerful inner struggle with self and sin. It may involve the hurt and humiliation of failure and apology or of fall and restoration. How much of this is comprehended in the wise word of Peter: "But the God of all grace . . . after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." In the same spirit is the hymn,

*Let sorrow do its work,*
*Send grief and pain;*
*Sweet are Thy messengers,*
*Sweet their refrain,*
*When they can sing with me,*
*More love, O Christ, to Thee.*

There is a clear relationship between this kind of suffering, sharing the burden for the lost and bearing hard circumstances in His name, and the idea of being conformed to His death. This is the way of the cross. It is denying self and taking up the cross daily and following Him. This sort of suffering reveals the self that needs to be delivered up to the cross. The pastor of a great evangelical church recently declared in a sermon that the trials and frustrations and bewilderments encountered in the course of his ministry were driving him almost to distraction. Just at that point he discovered, through the illumination of the Holy Spirit, that those painful circumstances and those trying people were simply instruments the Lord was utilizing to drive deeper the nails of his self-crucifixion.

What a practical and spiritual view of adversity and trial—that the Lord is using it to conform His followers to the death of the cross! The great purpose of God in calling men to Himself and of working in their lives in providence is that they might be "conformed to the image of his Son." This conformity is in terms of the cross. This is the transforming influence of the mind of Christ in the believer. He must as Christ did, though in a very different sense, "humble himself and become obedient unto death, even the death of the cross."

If there is strong desire to live the resurrection life, here is the design: know the fellowship of His sufferings, be made conformable to His death, rise to walk with Him in newness of life. ◆ ◆ ◆

## Prayer Emphasis at Council

The sixtieth General Council of The Christian and Missionary Alliance, meeting in Charlotte, North Carolina, May 15-21, will give much time to prayer.

Sunrise prayer services, beginning at 6:30 A. M., will open each day's sessions in the First Baptist Church. In addition, on Friday morning (May 17) at nine Rev. H. E. Nelson, Home Secretary, will conduct a prayer service. This will be followed by the observance of the Lord's Supper at ten o'clock, with Dr. H. L. Turner presiding. At eleven o'clock Rev. W. G. Weston will speak on "The Lord for the Body," and there will be prayer for the sick.

We urge our readers to pray much for this Council.

### Preachers Chorus

In response to the invitation of Rev. Walter Caston and with the approval of the Committee on Council Arrangements, the Preachers Chorus will hold a pre-Council meeting at the Gospel Tabernacle in Asheville, N. C., Tuesday evening, May 14. The Chorus will rehearse at 2:00 P. M. on that day. Many of the members have already committed themselves to this meeting and the director is urging all singing preachers to plan to be there.

The next rehearsal will be at Charlotte at Council headquarters Wednesday morning, the 15th, at ten.

Address inquiries and communications to the director, Dr. R. R. Brown, 2006 Douglas Street, Omaha 2, Nebr.

## Resurrected!

*Resurrected with my Risen Saviour,*
*Seated with Him at His own right hand;*
*This the glorious message Easter brings me,*
*This the place in which by faith I stand.*

*Once there lived another man within me,*
*Child of earth and slave of Satan, he;*
*But I nailed him to the cross of Jesus,*
*And that man is nothing now to me.*

*Now another Man is living in me,*
*And I count His blessed life as mine;*
*I have died with Him to all my own life;*
*I have risen to all His life divine.*

—A. B. Simpson.

DAVID R. ENLOW, Editor

## AT HOME

**Seeks reimbursement for subsidy:** Postmaster General Arthur E. Summerfield disclosed that the second-class postage subsidy given by the department to religious publications and other nonprofit periodicals amounts to $2,263,000 a year. He requested that Congress make a direct appropriation to cover the loss instead of asking the Post Office to assume it.

●

**Evangelicals form "Christian Approach to Alcoholics":** Sam Browning, who says he once was "the biggest drunkard in Alaska," was named founding executive director of the Christian Approach to Alcoholics at Chicago. The Moody Bible Institute graduate has served as "missionary to alcoholics" for the Chicago Christian Business Men's Committee since September, 1955. Evangelist Torrey M. Johnson, of Wheaton, Ill., who led him to Christ in Anchorage, Alaska, in 1953, will be chairman of the group.

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**Christian industrial worker goes to Japan:** Marshall Scott, pioneer in Christian Industrial Relations of the Presbyterian Church, U. S. A., left for Japan last March 1, where he will attempt to apply his specialized experience. In Japan, a highly industrialized nation, he will explore methods of bringing Christian attitudes into labor-management relations. He will speak before students of the four theological schools of the United Church of Christ in Japan.

●

**Scriptures now published in 1,109 languages:** Complete Bibles, Testaments or Bible portions have been published in 1,109 languages and dialects, the American Bible Society reported in New York. It said 17 new languages were added to the list in 1956. As of the end of last year, the report said, the whole Bible had been made available in 210 languages or dialects, a complete Testament in 271 more, and one or more single books of the Bible in 628 others.

## ABROAD

**Bishop Dibelius barred from East Germany:** The East German government announced that Bishop Otto Dibelius of Berlin had been refused a permit to travel to Dresden for a church lecture. The action against the head of the Evangelical Church in Germany (EKID) was interpreted there as a reprisal for the overwhelming endorsement by its Synod of an agreement between the West German government and church leaders for an EKID chaplaincy in the West German Army.

●

**Report terrorists intimidating Gaza Christians:** Christian refugees reaching Israel from the Gaza Strip reported that pro-Egyptian terrorists had started a large-scale intimidation of the Christian population in the area. They said Christians have been beaten in the streets and many are now afraid to leave their homes. There are about 2,000 Christians in the Gaza Strip.

●

**Sees European state church on way out:** The president of the Baptist Union of Sweden said in Washington, D. C., that the traditional state church is on its way out in Europe. Dr. Gunnar Westin, former dean of the theological faculty at Uppsala University, made the statement at the headquarters of the Baptist World Alliance. He is a prominent Swedish church historian. "A strong doctrine of church and state separation is developing throughout Europe," Dr. Westin said.

●

**Presbyterians report record professions of faith:** A record number of 4,198 professions of faith last year was reported by the Presbyterian Church of New Zealand. It was the fifth straight year in which professions increased. The 1956 gain was three times the previous year's.

●

**Group threatens to disobey proposed church law:** The Capetown South African Presbytery of the Presbyterian Church of South Africa intimated that it would resort to civil disobedience if proposed legislation giving the government control over church services attended by both Europeans and Africans is enacted.

## MISSIONS

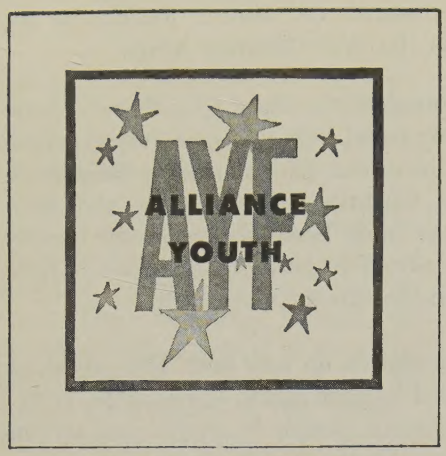
**Ceylon cancels Hour of Decision:** In Ceylon Billy Graham's "Hour of Decision" broadcast has been cancelled by the government, and all other Christian broadcasts are expected to be eliminated by the end of this year. Radio Ceylon, a government broadcasting agency, said a recent sermon by Dr. Graham contained anti-Communist remarks, with criticism of Russia and Red China.

●

**Ghana premier pledges continued welcome to missionaries:** Dr. Kwame Nkrumah, Prime Minister of the new state of Ghana, told a news conference at Accra he will continue to welcome Christian missionaries into the country. "We owe a lot to missionaries," he said, adding that his people have become Western in their outlook and have no intention of joining the Afro-Asian bloc of Communist countries.

## PEOPLE

**Dr. P. W. Philpott** went to be with the Lord on April 1, at his home in Toronto, Canada. Final funeral services were held in the Philpott Tabernacle, Hamilton, Ont., on April 4. Dr. Philpott, who was in his ninety-second year, concluded seventy years of active ministry in 1954. Twelve children survive.




WELDON B. BLACKFORD, Editor

# Youth and Christ in an Age of Swing

*Adapted from an article written by Dr. William Ward Ayer, of New York City. . . . It is important for AYFers to understand the spiritual position they should take regarding the jazz craze in our modern day. Your Editor feels this exposé aptly describes the unspiritual quality of this worldly ingredient, and hopes that AYFers will withstand its casual acceptance.*

What is the age of swing? It is an age in which the characteristics of our civilization are similar to the characteristics of its music.

*First, it is light and frothy.* Young America's wildness over swing music reveals the lightness and frothiness of the day. The blue disharmony and blaring terror of modern jazz is something which firmer, saner minds of other days could not tolerate. The America of Swing could not produce a Lincoln today any more than you could produce an oak tree in an ash pile.

*Second, it typifies a lawless age.* Swing music is lawlessness in music. Not only has it violated the laws of legitimate composition, but what seems infinitely more tragic to many minds, it has so lowered the standards of musical composition that it is almost impossible for good music to be presented before the public.

But this is music typical of our age. It is an age of crime in which youth is the chief participant. This lawless age flaunts its boasted freedom and shouts to youth who would be self-restrained and self-controlled, "Forget it, release your repressions! Flout all conventions! Express yourself—let go!" This spirit is plainly manifested in the rock-and-roll frenzy of the present day. But freedom is not licentiousness; freedom is not "following the dizzy whirl about a central emptiness," as one has put it. All freedom needs restraint or else life becomes like a careening automobile which lunges from the highway into twisted wreckage and death at the foot of the embankment.

*Third, swing takes the lowest and exalts it to the highest place.* Hitherto melody and harmony have been exalted, and rhythm has been incidental to those ennobling characteristics. In swing, rhythm is exalted and melody and harmony are blotted out or blurred unrecognizably. Today the highest ideal for many is the chorus girl, the bathing beauty or the prize fighter. The man of God is considered a freak. The priest and the prophet have been relegated to the background.

Youth is told by a pseudoscientific educational system to avoid inhibitions and to give free rein to its physical desires. Much stress is laid upon "experiences." But youth does not need to enter into experiences of sin to have a full life.

An old pilot was guiding a boat into a harbor. Beside him stood a young man who admired his skill and said, "Sir, you must know every rock, every shoal and every sandbar in this harbor." The old pilot said, "No, I do not."

The young man said, "But you have been piloting boats into this harbor for a half a century, have you not?"

"Yes."

"Have you ever lost a boat on a rock or shoal or a sandbar?" And the old man said, "No."

"Then you must know," said the youth, "where these things lie."

The old man shook his head. Wisely he said, "Young man, you don't have to know the position of every rock and every shoal and every sandbar to bring a good ship into port. All you need to know is where the deep water is and stay in it." Youth does not need to know all the evil experiences to live a full life; all it needs to do is find the pathway of the will of God to keep steadily on the way.

Remember, the passing years have not changed the needs of any of us. Christ is still the answer to the hunger of the human soul. Our jazz age has tried to blare and rattle the knowledge of God and the need of salvation from the human heart, but the need is still there in spite of the noisy pestilence!

Christ wants you, my young friend. He wants your life, He wants your love, He wants your service. Will you turn aside from the degenerating influence of an age of swing? Will you turn to Him who Himself is able to bestow eternal youth, and who alone can save, keep and glorify throughout eternity?

## A Sunday School Date at Council

*There is going to be a mighty important pre-Council meeting in Charlotte, North Carolina, May 15. The national offices of the Sunday School and AYF are uniting in an interest-packed program. We are working together for a united church program, and the many interest features and workshops presented at this meeting will help demonstrate how this can be done. A growing Sunday school is vital to a forward moving AYF. Therefore, make every effort to attend this never-to-be-forgotten afternoon: First Baptist Church, 1:30* P. M.

## AYF Guide

*Bible Reading Plan for School Days*

**April 22-26**

*Monday* .....Genesis 31:31-55
*Tuesday* .....Psalm 36
*Wednesday* ...Matthew 6:19-34
*Thursday* .....Psalm 83
*Friday* .....Acts 19:1-20

## Special Announcement

The 1957 *Scripture Memory Drive* material is now prepared and may be secured from the National AYF Office upon request. This material has been prepared as a Scripture memorizing project for the AYF. Write National Youth Office, 260 West 44th Street, New York 36, New York.

## Triumph in a Cemetery

By IDA WESSMAN, *Ecuador*

"He has triumphed again." It sang itself through our minds and rang in exultant cadences through our hearts. We stood in a tight group, closely-knit spiritually, in the cement-blocked aisle of the San Diego cemetery in Quito, Ecuador. On both sides the niches in the cement walls bore names and floral offerings. The sun burned our bared heads and the black clothes of mourning so absorbed the heat that the physical discomfort became one with the pain of sorrow we carried. On the rudely constructed table the long purple coffin waited below the opening in the narrow resting place.

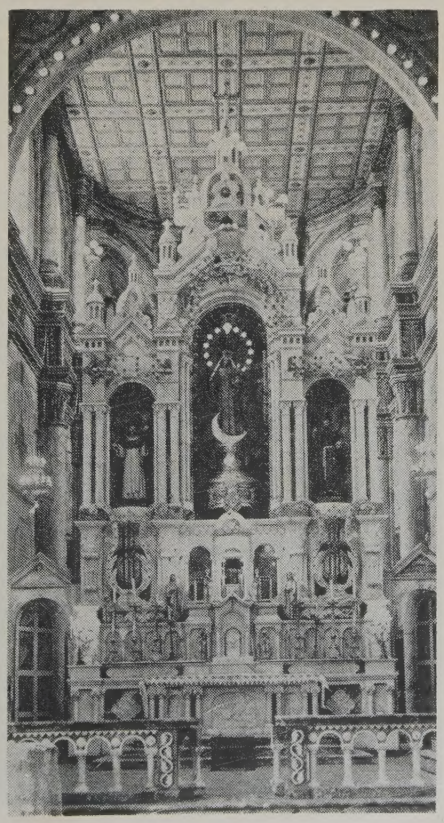
Triumph? In a cemetery? Above the agonized grief of a wife and a mother? Yes, there was triumph, not only in our songs of hope and comfort, but more so as expressed in the quiet demeanor of those closest to Alfonso.

With the suddenness of which death alone is capable Alfonso Cisneros had been called Home. On Wednesday an illness of the gastric organs sent him to bed, and the next day it seemed wise to take him to the hospital. All available medical help was called in, but for his last twenty-four hours he lived on borrowed life, with scarcely a pulse to be felt. Malfunctioning of the pancreas paralyzed all the organs of his body. Sunday evening, to those at his bedside, he expressed several times his desire to go "home," declaring that he had no more concern for this world nor the things it offered. When that night twenty-seven-year-old Alfonso stood complete and satisfied in the presence of his Lord, the triumph grew into one burst of glory for those who saw and remembered. His life verse had been, "Be thou faithful unto death, and I will give thee a crown of life."

The believers, mindful of not only the family's need but of the need for a testimony at that painful hour, literally "stood with" the young widow and the family at the hospital. Theirs was a communicated faith which held in the face of that last enemy which will be put down.

We saw the triumph again at the wake service customary in all Latin countries. Hymns of hope, words of comfort and challenge spoke to hearts, while the family quietly bore their weight of grief. The next morning, among an abundance of flowers, some from the men with whom Alfonso had worked, the funeral service was held. Representatives from the air base, nationals and foreigners came to the church. For some going into an evangelical church was a new experience. They listened to the gospel in that quiet church on Cuenca Street, in the presence of that box which symbolized dread and hopelessness. And here again there was triumph. Alfonso Cisneros had lived differently; he had died differently —and they came to find out what made that difference. And they did find out. Several were heard to say, "We'd like to have a faith like yours."

*The cathedral at Cuenca, Ecuador, gives to Mary, "Queen of Heaven," the central place with her emblems the moon and stars*



In the cemetery, they had further reason to desire such a faith. To those listening, each trowelful of cement which sealed the vault fell like a hammer on a quivering heart. Until a lettered stone facing can be secured for the tomb, initials are marked in the headstone. Who can tell all the emotion, all the desire which prompted the little widow as she had herself lifted up to touch the last resting place of her beloved husband? With her own hand she inscribed the initials on the slab.

Those on the fringes of the group drew closer into the crowded aisle when, as if to emphasize the triumph of Aurora's act, there came the anguished sound of uncontrolled screams. From up the hill, at another burial service, hearts without hope gave expression to the most heart-rending sorrow known to the human soul, separation without some sustaining power, burial without belief, and grief without God.

Every missionary heart, feeling the contrast and the triumph in our midst, watched and recalled. There was One who died; One who saved and called and sent. The message of His life and death brought to this land alone accounted for the marked victory of this desperate hour. Because He had been made known, Alfonso Cisneros had learned to die. Because He had been made known, Aurora Cisneros, left with her two little girls and awaiting her third child, had learned to live. "O death, where is thy sting? O grave where is thy victory?"

## Teaching in Bouake Bible School

By HELEN BROWN, *Ivory Coast*

One of the classes I taught in the Bible school last term was Church History. The course had not been outlined before and after consulting a number of sources I first wrote out the material in English. This had to be done with the African viewpoint in mind. Then with the help of an informant in the Baouli language, I translated each lesson. By that time I was close to the dead-

line for that day and would have to hurry to cut the stencils and operate the mimeograph. I don't suppose any class ever handled so much wet ink before.

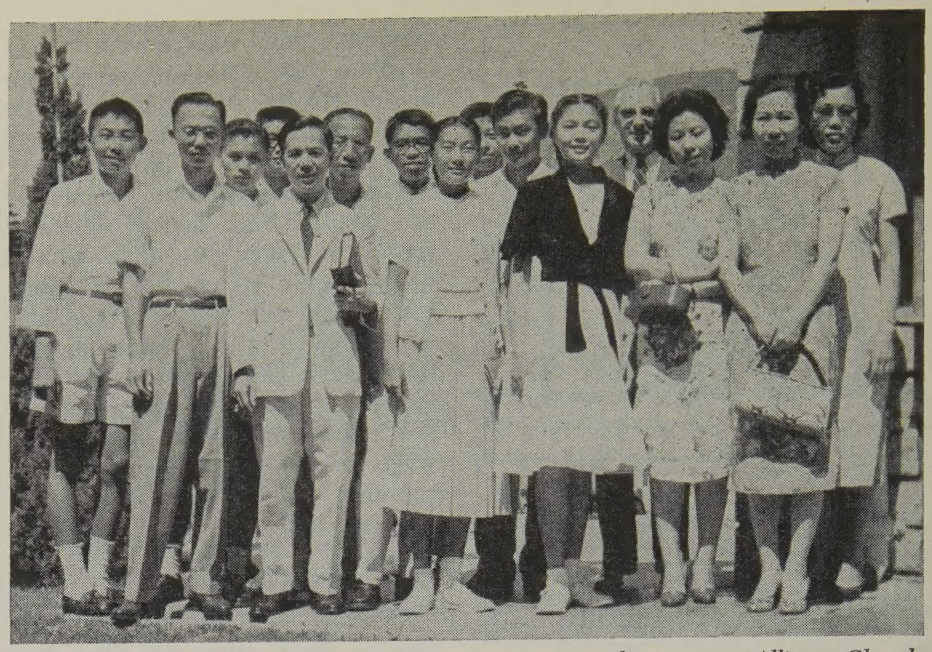
Each hour of teaching a class cost me many hours each day in preparation. But for all my efforts there were still misunderstandings because of language differences. One student thought the pre-Reformation church was selling "intelligence" instead of "indulgences."

Three out of the four students who received their diplomas at the end of the term have the name of Peter. We called them First, Second and Third Peter. The remaining student is named Paul. One of the Peters had serious difficulty with his wife last year. She refused to live with him. In answer to prayer she came back with him this year and has been a very different person. Not only has she been a great help to her husband but she has taught some of the women's classes in the school. Her husband received the prize for the highest marks in the school for the entire year.

One of the brightest pupils in the school was a young man who had to quit school a few years ago because he was going blind. He could not see the blackboard when it was only four feet away. But the Lord healed him and he was back in school this year. Even from the back of the room he can now read what is on the blackboard without effort.

Shortly after school opened we discovered that this student had leprosy. Since it was in the very early stages he was allowed to continue his studies while he was receiving treatment. The medicine at times made him ill, but in spite of his handicap he made a grade of ninety-nine in Church History. In the morning he attended classes and in the afternoon he managed our Bible bookstore in the town. His name is André. Please stand with us in prayer for this young man's complete deliverance from this dreaded disease.

*A Christian slant on geriatrics:* "The love that gushes for all is the real elixir of life—the fountain of bodily longevity. It is the lack of this that always produces the feeling of age."—J. G. HOLLAND.



*Candidates for baptism at the Kowloon Tong Christian and Missionary Alliance Church, with Rev. David Hoh (third from left), pastor, and Rev. John Bechtel (rear), adviser*

## A Missionary Church, Kowloon

Members of the Kowloon Tong Christian and Missionary Alliance Church, Kowloon, Hong Kong, continue to fulfill their missionary obligation to their fellow men.

The Hong Kong Government recently granted the church, on a yearly permit, 49,000 square feet of land in the Shek-Kip-Mei Resettlement Area, where a gospel witness has been carried on for many years. The church plans to erect a chapel, a clinic and a school for illiterate children.

The Shek-Kip-Mei Resettlement Area consists of more than a dozen buildings as pictured below, housing thousands of refugees from the interior of China. In faith a sign was immediately set up announcing that a chapel would be erected. The Kowloon Tong church is confident that God will enable them to build the necessary structures for the ministry God has entrusted to them.

This missionary-hearted church carries on an aggressive ministry in various parts of the city. Twelve believers followed the Lord in baptism last October (above) and others have since taken this step. Rev. David Hoh is pastor, with Rev. John Bechtel advisory pastor.

*The Shek-Kip-Mei Resettlement Area in Kowloon, where thousands of Chinese refugees live*
W. C. NEWBERN

# THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

## Missions in the Sunday School

By BETTY IRISH WRIGHT

"Here it is Missionary Sunday again! What are we going to do for opening worship?" Is that what you hear once a month in your Sunday school?

How about this for an idea:

Have a series of missionary programs to familiarize Sunday school members with our fields, culminating in a miniature "World Missions in Review" at missionary convention time. The purpose of the programs would be to stimulate prayer support, encourage giving, enlist volunteers for missionary service and inform the church of missionary work in general.

Distribute mimeographed outline maps of the field with the stations underlined where our Society has missionaries. Vital statistics, such as the number of persons for whom we are responsible compared with the number of missionaries to meet the need, can be tabulated on the map. Such information is in the *Missionary Atlas* and in missionary pamphlets distributed by the Home Department.

Familiarize the Sunday school with the missionaries on the field by displaying their pictures on the bulletin board (pictures of all of our missionaries appear at some time or other in THE ALLIANCE WEEKLY). Pinpoint the field on a large scale world map and cut pictures of the country out of travel magazines. One missionary committee member mounts pictures from THE ALLIANCE WEEKLY covers on colored paper for the bulletin board.

For presession activities, children in the primary and junior departments will enjoy making a sand table village typical of the country being studied. Perhaps paper dolls dressed in foreign costumes (sometimes available in the dime stores) can be cut out and mounted on a wrapping-paper mural. The flag of the particular country can be displayed, then saved to be used later on in the missionary convention with the flags of the other countries. A women's group in one church has collected dolls which they have dressed in the costumes of foreign countries.

The youth and adult departments will be interested in missionary slides and filmstrips. Missionary stories can be told in the children's departments, some illustrated with flannelgraph pictures. The missionary secretary can write to a missionary on the field being studied for firsthand information about his work (addresses are in the Prayer Manual). Ten-cent air letters are fast and inexpensive, but at least one month should be allowed to receive an answer. Distribute pamphlets describing the work.

A point often neglected in planning for missionary emphasis is the importance of each Christiain being a missionary where he is. Missionary work includes much more than that done on the foreign fields. There are home missions projects here at home; and to bring it even closer to the local church, visitation in the community is missionary work indeed! Even the younger children can invite others to Sunday school, and everyone can pray. An excellent pamphlet called "Everywhere Witnessing" could be distributed.

Careful planning will make missions live!

## For Your Missionary Program

*Available from our publishing houses:*

MISSIONARY STORIES

*Rainbow Missionary Stories, New Rainbow Missionary Stories,* and *More Rainbow Missionary Stories,* all by Stella M. Rudy.

*A World Tour with Jesus,* by Ilse L. Schlaitzer.

MISSIONARY FLANNELGRAPH

*E-Mil* (Tribes of Viet Nam).

*The Way Beyond the Moon* (Africa).

*Visualized Missionary Stories* (Stories by Stella M. Rudy adapted for flannelgraph).

INFORMATION ON C. & M. A. FIELDS AND MISSIONARIES

*Under the Southern Cross,* by R. B. Clark (South America).

*The Soul of French West Africa,* by R. S. Roseberry.

*With Christ in Indo-China,* by E. F. Irwin.

*Gateway to Tibet,* by Robert B. Ekvall.

*Congo,* by Mrs. Alexander Macaw.

*William Christie—Apostle to Tibet,* by Howard Van Dyck.

*Missionary Atlas.*

MATERIALS

Missionary flags.

Outline maps of all Alliance mission fields.

*Available from the Home Department:*

Missionary filmstrips and slides.

Pamphlets describing various foreign fields and home missions.

"Everywhere Witnessing."

*Prayer Manual*—This contains the addresses of missionaries and other information.

Pictures of missionaries and articles about various fields can be found in THE ALLIANCE WEEKLY and various field publications.

## An AYF Date at Council!

Yes, that's right. The AYF and Sunday school offices are preparing for a joint conference where together we can plan for a unified effort in the days ahead. We are convinced that every church needs a strong program of teaching *and* training!

The Sunday school reaches new people with its teaching ministry, but if we are to hold young people for Christ they must have the activity and training such as our AYF provides.

Every church will want to be sure it is represented at the new and different Leadership Conference to be held at the General Council, in Charlotte, North Carolina, Wednesday, May 15, 1:30 P. M.

THE ALLIANCE FAMILY

WELDON B. BLACKFORD, Editor

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

### To the Fields

*Miss Cecelia Lewis* sailed from New York April 4, returning to French West Africa for her sixth term of service. Miss Lewis first went to the field in 1924. She will be stationed at Baro, French Guinea, at the Bible school for girls.

*Miss Cecelia Lewis*
*French West Africa*

*Rev. and Mrs. Theo. G. Ziemer* sailed from San Francisco on April 3, returning to Thailand for their fifth term. They will be stationed at Khon Kaen, where Mr. Ziemer will be dean of the Maranatha Bible School.

*Rev. and Mrs. T. G. Ziemer*
*Thailand*

*Rev. and Mrs. Garth W. Hunt* and children, Donna and David, also sailed from San Francisco on April 3, going to Viet Nam for the first time. They are members of The Alliance Church in Calgary, Alta., Canada, and graduates of the Western Canadian Bible Institute in Regina, Sask. They served in the pastorate at Wimborne, Alta., for two years.

### On Furlough

*Miss Carolyn Griswold* arrived in New York on April 3 from Viet Nam, Indo-China, where she has just completed her first term of service in the Tribes Mission.

### The New Generation

To *Rev. and Mrs. Ralph Herber,* French West Africa, a daughter, Patricia Anne, on March 13.

To *Rev. and Mrs. Dahl B. Seckinger,* Gainesville, Fla., a daughter, Marilyn Ann, on March 18.

### Rev. T. G. Mangham to Visit Far East

Rev. T. G. Mangham, Superintendent of the Southeastern District, left on April 3 by plane for the Far East and around the world. Mr. Mangham's first stop will be in Japan, where he will spend one week. After a brief stop in Hong Kong he will go to Indo-China where he will spend one month in the Tribes of Viet Nam work and one week with the missionaries in their annual conference. His son, Rev. T. G. Mangham, Jr., is chairman of the Tribes of Viet Nam Mission. Other points he will touch are Thailand, India and Lebanon, before returning via Europe. He will arrive in the States on June 16. He will greatly appreciate the prayers of the Alliance Family.

### Pittsburgh Convention Increases Offering

The 63rd annual Bible and missionary convention of Pittsburgh's Northside Christian and Missionary Alliance Church was climaxed on Sunday, March 17, by a missionary pledge of more than $58,000. Hundreds attended the one-week conference from the tri-state area and the glory of God filled Carnegie Hall in unusual power as His anointing rested upon speakers and musicians.

Missionaries were Rev. Lloyd Van Stone, New Guinea; Rev. Harvey Bostrom, Ecuador, and Rev. Harry Taylor, Cambodia. Dr. R. R. Brown, Omaha, Nebr., ministered every afternoon, bringing a series of messages on "The Spirit-filled Life." Interest in his impassioned pleas for holy living was evidenced by the large attendance at every session. The fervor of spirit and vision of his messages undoubtedly were used to bring many to the prayer rooms. A large number came to seek and to know the infilling of the Holy Spirit.

Dr. Robert A. Cook brought powerful and penetrating messages nightly, with many finding Jesus Christ as their personal Saviour. Rev. L. J. Isch, Sr., brought the opening address each day with an exaltation of the all-sufficient Lord. The "Sanctuary Hour," directed by Rev. William J. Foley, was of great help to many, as was the daily service conducted by Rev. D. C. Kopp with the theme "The Lord for the Body."

A colorful missionary costume parade, which was televised, was under the direction of Dr. Brown, who also conducted the platform rally which followed on Sunday afternoon. Every Alliance mission field was represented in costume, and the capacity crowd enthusiastically responded to the unique presentation of foreign missions. J. Stratton Shufelt led the convention again in the ministry of music, assisted by Miss Charlotte Staller, church organist, and "The Northlanders of Sweden," Mr. Ake Forsberg and Mr. Lennart Sanberg.

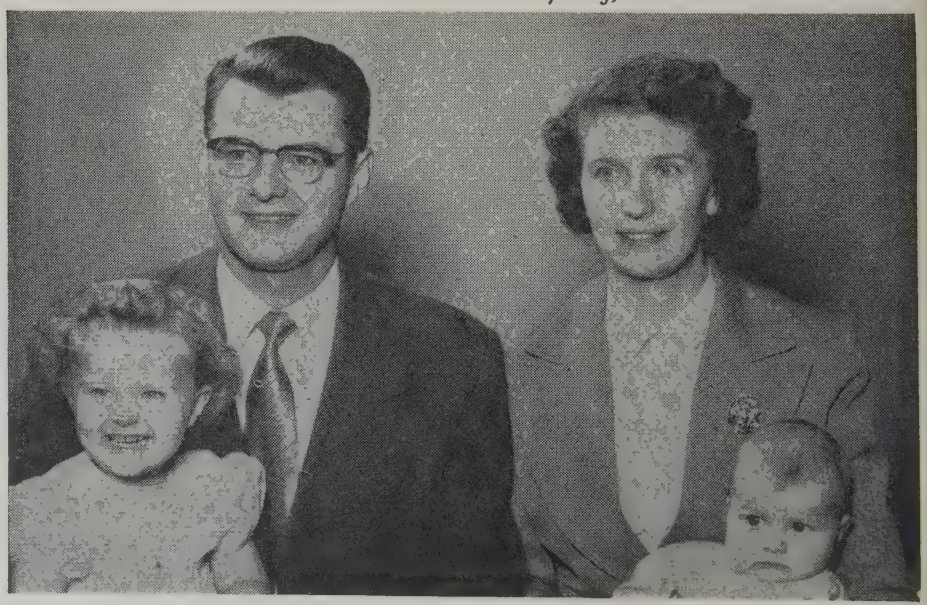
The missionary pledge goal for 1957 was oversubscribed in the closing services of the convention as the offering reached more than $58,000 in a spontaneous burst of gospel giving. Dr. Kenneth C. Fraser, pastor and convention director, expects the amount to reach at least $60,000.

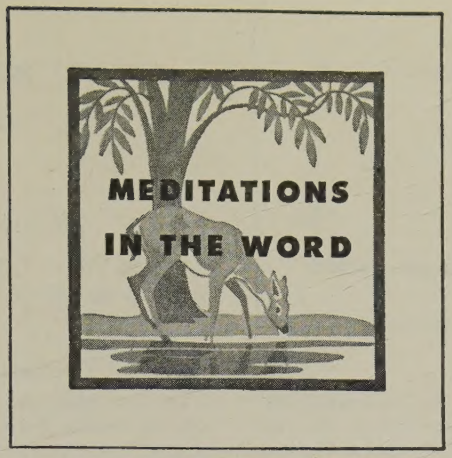
### Providence Tabernacle Has Revival

The Providence Tabernacle, Scranton, Pa., recently experienced revival blessing during meetings held with Rev. H. P. Rankin. The pastor, Rev. David R. Jones, writes that the meetings were very well attended, with standing room only on one occasion. Many received spiritual and physical help. Some testi-

*(Continued on page 15)*

*Rev. and Mrs. Garth W. Hunt and family, Viet Nam*






Compiled by EDITH M. BEYERLE

## *Sunday*

READING—Psalm 107:1-9.
TEXT—*"He satisfieth the longing soul"* (verse 9).

Christ responds to special love, revealing Himself to the loving, waiting heart. When Jesus appeared the first time after the resurrection, on the first day of the week, He met Mary Magdalene. Mary had come to the tomb to see the body of the Lord, but the tomb was empty. Looking through her tears into the tomb, she saw two angels. But she turned away from them. . . . The angels said, "Woman, why weepest thou?" She answered, "Because they have taken away my Lord, and I know not where they have laid him." Then she turned away from the angels (John 20:14), and saw Jesus standing. Oh, when we turn from all but Christ, we will find the Lord Himself! He asked her, "Why weepest thou? whom seekest thou?" Mary supposed He was merely the gardener. She could not see, her eyes were so blinded with tears. She said, "Sir, if thou have borne *him* hence, tell me where thou hast laid *him,* and I will take *him* away." It is *all* Christ with her! Not the doctrine of the resurrection, not heavenly visions, but Himself. Christ appeared first to Mary (Mark 16:9) because her heart was solely and completely wrapped up in Him.—WILLIAM R. NEWELL.

*Pray for The Island World; Eastern, South Pacific Districts, Mexico.*

## *Monday*

READING—1 Peter 2:19-25.
TEXT—*"Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps"* (verse 21).

What would you think of a soldier complaining because he had been fired at? It is a soldier's business to be fired at. And so it is your calling to suffer for Jesus' sake. If you do not like it you should retire from the business of being a Christian. But if you intend to be true to your calling you must not shrink from trial for Jesus' sake, nor be as eager to get out of the trial as to glorify Him in it. The apostles recognized their persecutions and summonses before courts and magistrates as just so many pulpits to preach the gospel. They were not half as anxious to escape from their enemies as to have every situation turn to them for a testimony. Your humble station, your menial task may afford the very opportunity necessary for some special service which another could not do.—A. B. SIMPSON.

*Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.*

## *Tuesday*

READING—Genesis 32:24-32.
TEXT—*"And Jacob was left alone"* (verse 24).

When his household had all laid them down to sleep, Jacob was left alone and he set himself to "watch and pray." Jacob deliberately prepared himself for a whole night of prayer. "But thou," saith our Lord, "when thou prayest, enter into thy closet, and . . . shut thy door." Well, that was just what Jacob did that night, and I suspect Jacob, that he had not done so much as that for the past twenty years. Leave me alone, he said. . . . There are seasons in our lives when true prayer demands time, place, preparation and solitude. . . . When any really serious business has hold of us, we have no scruple in saying that we must be left alone.—ALEXANDER WHYTE.

*Pray for Africa; Western, Western Canadian, Southeastern Districts.*

## *Wednesday*

READING—Galatians 6:1-9.
TEXT—*"Fulfil the law of Christ"* (verse 2).

*It was only a word, but a friendly word,*
*And it helped when a heart was sad;*
*Someone went singing on life's way*
*Because that word was said.*

*It was only a deed, but a loving deed*
*And though small it accomplished much;*
*It proved a love to one who long*
*Had known no friendly touch.*

*It was only one life, but a Christian life;*
*It was placed in its God's own hand,*
*And who can tell the good it did*
*This side of heaven's strand?*
—LAURA FORINASH.

*Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.*

## *Thursday*

READING—Job 8:8-22.
TEXT—*"Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers"* (verse 8).

There is a great deal in both joy and sorrow that is similar in everyone's case, but always one element entirely different. . . . The biggest benediction one man can find in another is not in his words, but that he implies: "I do not know the answer to your problem, all I can say is that God alone must know; let us go to Him." It would have been much more to the point if the friends had begun to intercede for Job; if they had said, "This is a matter for God, not for us; our creed cannot touch it"; but all they did was to take to "chatter-magging" and telling Job that he was wrong. When God emerged, He put His imprint on what Job had said of Him, and His disapproval on what his friends had said.—OSWALD CHAMBERS.

*Pray for South America; Southwestern, Pacific Northwest Districts.*

## *Friday*

READING—Acts 26:1-8.
TEXT—*"My manner of life . . . know all the Jews . . . if they would testify"* (verses 4, 5).

Like many another accused but innocent party, Paul was bereft of a friendly gesture when he most needed it. He was in disrepute with the ruling element of Jewry because of his conscientious adherence to certain scriptural beliefs which should have been adhered to by all Jews had they known and loved the Scriptures as much as they loved the "tradition of the elders." The Jews of Jerusalem had known Paul many years, and yet when he most needed their sympathetic testimony they were silent. Silence sometimes does more damage than adverse talking: it may set approval on the accusation against some innocent person. It is so much easier to "play safe" all around than to link one's fortune to the misfortune of even an innocent victim. It is well for the man or woman of faith, when wrongly accused, to remember that God still lives and can and will sustain.—PAMEH.

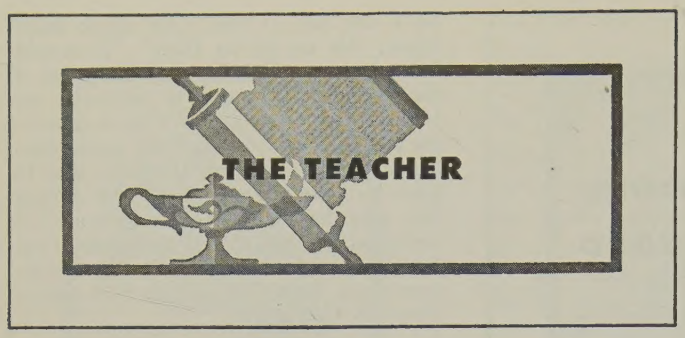
*Pray for China, Hong Kong; Northwestern, New England Districts.*

## *Saturday*

READING—Ephesians 4:17-32.
TEXT—*"Be ye kind one to another"* (verse 32).

Love is not inconsiderate but benevolent. If longsuffering is a passive, this is an active quality. If longsuffering is the victory over a just resentment, this is the victory over idle selfishness and comfortable self-pleasing. These negative and positive sides of love enable one to leave his rights and wrongs with God and find the measure of unselfishness wherein to serve his brethren. To endure only may be but a triumph of obstinacy, but to endure and be kind is a triumph of grace—the love of God is certainly infinitely patient, but also infinitely beneficent. . . . You can no more have love without kindness than you could have springtime without flowers. The greatest thing a man can do for his heavenly Father is to be kind to some of His other children.—LIFE OF FAITH.

*Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.*




By DON J. KENYON

## SUNDAY SCHOOL LESSON—APRIL 28, 1957

### God's Greatest Creation

Genesis 2:4-9, 15-22

DEVOTIONAL READING—Psalm 104:1-13

GOLDEN TEXT—*"The Lord God formed man . . . and breathed into his nostrils the breath of life; and man became a living soul."*—GENESIS 2:7.

BACKGROUND AND LESSON ORIENTATION

The power of the Genesis account lies in its simplicity. Man's accounts of human origin betray themselves in two ways: (1) by their complexity; (2) by their moral failure. An example is the Babylonian myth of creation. The contrast gives one a profound sense of thanksgiving for the simple, sublime Genesis account. The Word of God represents the creation of man as the final and crowning act of a personal God of creation. Reason is not outraged nor does the account require anything but simple faith. The Creator of Genesis is worthy of worship. As the myths of paganism are read one may thank God that he is not a victim of the capricious gods whose very character might bring a tragic end to the universe. The Word represents God as good, a redeemer; man is vile, out of harmony.

CONTEXTUAL CONSIDERATIONS

The first chapter of Genesis reveals that which would not otherwise be known about the origin of the universe. It states that God is the Creator of the heavens and the earth. This creation is orderly. At the cessation of creation God hallowed the day upon which He rested. The Sabbath was thus hallowed long before the law of Moses was given. The record is conspicuous for its omissions. It offers no explanations as to *how* God created. As to *when* this took place opinions may differ. The antiquity of the universe and of man is a matter of "educated guesswork." It seems very likely that findings by anthropologists will oblige us to make man considerably older than Archbishop Ussher has indicated in the margin (which we do not hold as inspired) of the King James Version.

SIMPLIFIED OUTLINE

1. *Man's Dwelling Prepared*—Genesis 2:4-6.
2. *Man's Creation and Care*—Genesis 2:7-9.
3. *Man's Probation; His Helper*—Genesis 2:15-22.

KEY WORD ANALYSIS

(1) "Generations"—*tholedoth* (v. 4), lit., the generation or posterity of one. Since the heavens and the earth cannot have a posterity, it is to be construed from this word in its context that there will be a historical development upon the earth which has been created. The earth without its crowning creation would be meaningless. At this point in Genesis begins the story of generations.

(2) "God . . . Lord God"—*Elohim, Jehovah Elohim* (vv. 2, 4). Not the name of separate deities, as the documentary hypothesis would have us believe. It was Elohim who created the world; it was Jehovah Elohim that created man and fellowshiped with him in Paradise, punished him for sin and undertook his redemption.

COMMENTARY ON THE PRINTED TEXT

1. *Man's Dwelling Prepared* (Gen. 2: 4-6).

God brought the universe into being. Just when and how it is not for us to know. He made the earth the dwelling place for men. Things were planned with man's need in mind. Water which is so necessary for life was provided by God to preserve that which He had created. The design of the earth for man puts the lie to all theories of chance and evolution, so remote as to be absurd. The presence of design and efficiency is so apparent that blind evolution reduces itself to unthankfulness.

2. *Man's Creation and Care* (Gen. 2: 7-9).

Contrast the simple declaration "God formed man" with the complex hypothesis of the origin of the species. Genesis calls for faith, which brings one to a rest and assurance not grounded in ingenious attempts to evade moral responsibility. The Genesis account does not elevate man's ego. It is humbling to know that we are the work of His fingers.

Man is related to the material universe in body but to God in spirit. Genesis attributes all life to God. The form which God had made from the dust quivered with life at His touch. Although God formed the animals, they do not possess the breath of God. We see God bringing man into a prepared environment. Genesis does not picture man as a crawling cave dweller foraging for food and fighting off wild animals with a club.

Man was placed in a prepared place and is pictured as naming the animals which God had made for him to rule. This need not be confused with prehistoric animal species, which may be the remnants of a former creation. Genesis does not claim this to be God's first or only creative act. Thus man was placed in a garden of beauty, practically conceived and garnished for his well-being.

3. *Man's Probation; His Helper* (Gen. 2:15-22).

God placed man in an environment where he had everything that he needed and more. It is significant that divine revelation emphasizes the reasonableness of man's probation. His freedom was virtually unlimited—only one prohibition in the midst of gracious liberty. God made the penalty clear. It was a matter of obedience to God in love or disobedience in pride. Bear in mind that the issue of deliverance from the Fall rests on the same principle.

Together with this gracious provision for man's physical need God also provided for his social fellowship—a companion and helper. She was "meet" (sufficient) for him. Man is related to lesser creation (v. 19), and the creation of man is rementioned to emphasize the fact that he is a separate creation.

It must have pleased the Creator to observe intelligent man call the names of the animals that passed before him. The names that man chose were final. But animal companionship would not be sufficient for this intelligent man. God induced a deep sleep upon him and from him created woman. The flesh was closed without scar or unhealed wound. This was creation, not patchwork or afterthought.

HELPFUL HINTS FOR LESSON PREPARATION

The simple statements of the Genesis account abound in implications. If these events are thought through and visualized in the mind's eye they will be presented more vividly by the teacher. A brief review of Genesis 1 should perhaps be undertaken, but only if the teacher finds time to prepare it adequately. Above all, try to catch the spirit of an active and purposeful Creator.

## THE ALLIANCE FAMILY

*(Continued from page 12)*

fied of salvation, others of sanctification and healing, and still others were restored to the Lord. The meetings were acclaimed as the best the church had experienced in several years.

**Successful Convention at Longview, Tex.**

The most successful missionary convention in the history of Pinewood Church, Longview, Tex., was held March 3 through 10, with the church making the community conscious of the great needs of the mission fields of the world. Three services were held on Sundays and it became necessary to secure a school auditorium to accommodate the crowds.

The missionaries who participated in the convention were: Rev. Lloyd Van Stone, New Guinea; Rev. B. A. Lofsted, Peru; Rev. A. M. Loptson, Philippine Islands; Rev. W. A. Paul, former missionary to Colombia, and Miss Martha Borland, missionary appointee to Thailand.

The pastor, Rev. M. W. Radcliffe, estimated that the missionaries spoke to more than 2,500 persons outside the regular services, with meetings scheduled in several schools, a college and an industrial plant. Six radio broadcasts were also conducted with a missionary theme.

On the closing Sunday the pledges included the full support of Miss Borland for the first year. The total pledge was nearly three times that of last year. In the afternoon service a special service of dedication was held at which time about fifty young persons from the church and community responded. The pastor and people feel that a new day for missions has dawned.

**Indianapolis (Ind.) Church Pledges Over $100,000 for Missions**

A goal of Hope Church, Indianapolis, Ind., and its pastor, Rev. Russell R. Kauffman, was realized during the recent annual missionary convention when the missionary pledge reached $100,133. The pastor announced that he had asked God for that amount while a student fifteen years ago at the Nyack Missionary College.

There was evident blessing in the one-week convention from the outset, with Rev. Jack Shepherd, of The St. Paul Bible Institute, and Rev. Paul Van Gorder, of Atlanta, Ga., dividing the week's ministry in giving the Bible basis for missions. The direct missionary challenges and reports were presented by Mrs. Donald Capps, India; Miss Frances Eisensmith, Congo; Rev. John D. Ellison, Thailand; Rev. Harry W. Post, Indonesia, and Rev. Cecil R. Thomas, of Chicago, Ill., who has visited several Alliance mission fields. The Csehy Messengers contributed greatly through their musical ministry.

Interest in the services ran high, with several special features added to the convention program. On Monday evening a "Men for Missions" supper brought out 135 men, and special gatherings were also held for the young people and the women. An all-day "student conferette" was held on Saturday under the sponsorship of Inter-Varsity Christian Fellowship. Mr. George Norris, regional IVCF representative, directed the conference of 125 students from more than a dozen colleges. The convention speakers spoke to the young people and were joined by Dr. Will Norton, of Trinity Seminary, Chicago, and Rev. C. J. Glittenburg, of the CIM.

Eleven years ago the pledge of Hope Church was less than $3,000; in 1956 the church gave $79,304 to missions. The record pledge of more than $100,000 represents 288 individual pledges, the largest of which was for $4,500; 149 pledges were for $100 or less. The membership of the church is 223, which makes the record an outstanding one.

## Local Conventions

★ ★ ★ ★ ★

**Convening April 21–May 5**

*A church never loses its momentum as long as it puts missions first. The best cure for internal friction and divisiveness is an awakening to Christ's calling for His people in this age.*

**Western Pennsylvania District**

Uniontown, Pa. .....April 21-24
Connellsville, Pa. .....April 21-24
Greensboro, Pa. .....April 21-24

**South Atlantic District**

Arlington, Va. .....April 22-28
Alexandria, Va. .....April 22-28

**Central District**

Bryan, Ohio .....April 22-28
Genoa, Ohio .....April 25-28
Big Rapids, Mich .....April 23-28

**Eastern and Central Canadian District**

Owen Sound, Ont. .....April 21-28
Hopeville, Ont. .....April 24-28
Unionville, Ont. .....April 29-May 5
Sarnia, Ont. .....May 5

**Diamond Jubilee Record Ready**

Nyack Missionary College has produced a Diamond Jubilee record by the Chorus, Ladies Glee Club and Orchestra, with Dr. Lee Olson conducting. A special limited edition, custom processed half hour of sacred music as performed at Diamond Jubilee World Missions and Academic Convocation in Carnegie Hall, New York City, on February 22. Pressed by RCA Victor, 12-inch pure vinylite, 33⅓ LP record with pictorial jacket. May be ordered from Nyack Missionary College Bookstore, Nyack, N. Y. Price, $3.75.

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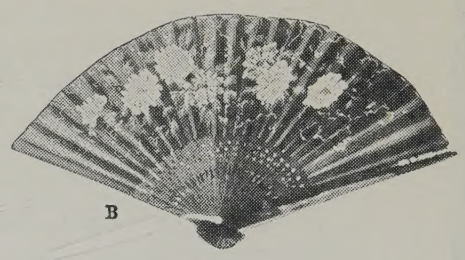
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# Mother's Day May 12th

**SOUVENIRS**

**(A) No. 110. Religious Fan.** Three-piece folding fan made of cardboard, 11¼-inch spread, available in assorted religious pictures. ....10c

**(B) No. 111. Black Silk.** Hand-painted in bright colored designs, opens to 12-inch spread, only ¾-inch thick when closed. .....50c

**Indexed Address Books.** Beautiful, high-glossed, plastic cover, available in assorted colors with Scripture text. Size, 2⅝ by 3⅞ inches. ..39c

**Mother's Day Button No. 838.** Attractive souvenir button illustrating Holy Bible and red and white carnations. ..Dozen 25c; 100 $2.00

**Mother's Day Tag No. 2137.** Illustration of bouquet of flowers with Scripture text on back. .....Dozen 25c; 100 $1.50

**Bookmark No. 2121.** Colorful bookmark with greetings to mother and Scripture verse. Furnished with tassel. ....Dozen 50c; 100 $3.50

**Bookmark No. K2654.** Tall-Art style bookmark which folds to size 1⅝ by 5½ inches. Beautifully designed in colors, with Scripture. .....Dozen 35c; 100 $2.50

**PROGRAMS**

**Standard Program Book for Mother and Father's Day No. 10.** Includes recitations, exercises, plays and music for all ages. .....40c

**Mother's Day Helper.** Suitable recitation material for Mother's Day program or Mother and Daughter Banquet. .....40c

**CARDS**

**Mother's Day Post Card No. 2226.** Invitation to a Mother's Day Service, in colors, with Scripture. .....Dozen 25c; 100 $1.50

**Mother's Day Cards to Make No. 4358.** Set of 10 cards featuring the mother bird with a nest of young. For children to make their own card for mother. .....35c

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# When Christ Vanquished Death

LIFE after death ceased to be a mere theory when Christ Jesus rose from the grave. Until then men of the world had the overwhelming weight of universal experience on their side.

> *The fact that their physical bodies would also be transformed in the same manner as His does not fully account, however, for the daring certainty which characterized both the disciples and the new converts. "With great power gave the apostles witness of the resurrection of the Lord Jesus."*
>
> *Theirs was not the transient jubilation of scholars who had succeeded in proving a long disputed issue. Theirs was the triumphant cry of a beleaguered garrison whose invincible Commander had evaded capture by the encircling foes and had rejoined them. Imbued with His Spirit and under His personal control they leaped to the attack. From that point on the enemy has been on the defensive.*

Followers of Jesus might have been ignored as fanatics or tolerated as misled ignoramuses but for the disturbing implications of what they proclaimed. Who can tolerate the thought of having to answer in judgment for every wrong committed in the flesh? Once the curtains of death close upon his life should a man be subject to apprehension for punishment? The violence with which religious and civil authorities tried to suppress the rapidly growing sect testified to their fear that what it preached might be true.

> *More to be feared by the world than future retribution are the present results such preaching produces. Christ not only returned from the grip of death, but in an extraordinary sense He lives in His followers and through them continues work He began previous to His crucifixion. His presence early began to be recognized in the things His followers did "by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised up from the dead." "He lives" can be as terrifying an announcement to those who prefer Him dead as it is electrifying to those who love Him.*

The Christian mission is still the outflow of resurrection life from the living Christ. True missionaries are not only messengers who convey highly important information: they are torches aflame with the glorious reality of life from above. Persuading men to exchange one religion for another is not their concern. Men dead in trespasses and sins must be raised and kindled with a holy zeal for their Saviour.

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